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as matters of course. One comes to feel with the preacher that these problems all have their place for the student, and should receive careful attention, but that they are neither makers nor disturbers of religious experience. The great evangel, that we can know and trust God, that we can be forgiven and be saved, is clear and strong and makes earnest and direct appeal.

There are some strong sermons in the Aberdeen collection; and all are short, by the way, although Scotch. Principal George Adam Smith is not in his usual vein, for he has a special message on the war. Dr. Curtis has a wonderful discourse, largely of historical description, on the English Bible. It is a good example of what may be done in the use of historical material. Dr. Stalker has a most original sermon on Jesus' encomium of Mary, highly illuminative of Jesus' insight. Dr. Denney exhibits a fine homiletic skill in his sermon on the blessedness of living in the light of Jesus, and the compassion to be felt for those who do not. He finds in this compassion the great missionary motive.

The title of the book is suggested by the crown which surmounts the chapel at King's College.

THEODORE GERALD SOARES

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THE PLACE OF RELIGION IN EDUCATION¹

The National Education Association conducted a prize-essay contest last year on the above-named subject. The prize offered was one thousand dollars, and the essays were limited to ten thousand words. Widespread interest was taken in the contest, and four hundred and thirty-two essays were submitted to the judges. The prize was awarded to Professor Charles E. Rugh, University of California, and special mention was made of the essays presented by Professor Laura H. Wild of Lake Erie College, Miss Frances Virginia Frisbie of Wilkes-Barre High School, Rev. Clarence Reed of Palo Alto, California, and Miss Anna B. West, Newburyport, Massachusetts. These five essays are printed in the above-named monograph, together with a compilation, prepared by Miss Sarah Whedon of Ann Arbor High School, of the points made in the remaining four hundred and twenty-seven essays. Taken together, this collection is perhaps the best presentation of the various

¹ *The Essential Place of Religion in Education, and an Outline of a Plan to Introduce Religious Teaching into the Public Schools.* Ann Arbor: National Education Association, 1916. 134 pages. \$0.30.

aspects of the problem of religious education in the public schools that has been made. All the writers hold that religion is an essential quality of life, and therefore must be present in any satisfactory scheme of education. They do not believe that the mere division of labor by which religion is left to home and church can meet the case—partly for the reason that home and church have neither time nor competence for the complete work of religious education, and partly because public-school education, if not religious, is irreligious. At the same time, religion is interpreted by these writers in the broadest terms. They speak of those fundamentals of religion which are common to Roman Catholic, Jew, and Protestant. Professor Rugh has laid most emphasis upon the significant fact that the public school as it exists today has already present to a large degree the religious elements and opportunities. The desideratum is not chiefly the introduction of new elements, but a religious attitude toward life, truth, and duty. History, literature, science, and art are properly approached in the religious spirit. The life of the school is a social life, with its sins, confessions, forgiveness, co-operations, and unselfish, altruistic service. The social conditions for the exercise of religious leadership are actually present. It is of most importance that teachers shall appreciate these opportunities. The teacher who cannot or will not do so will be of no value as a religious guide, even if perfect freedom in the selection of material is accorded. When the teachers become alive to the essential religiousness of their task, the essayists believe, it will be possible to go farther and adopt plans of correlation of religious material and practice with those at present in use. The suggestions for such correlation made in these essays are admirable. They would need to be adopted, however, with the fact always in mind that the public school belongs to all the people, and that nothing can ever be gained by unfairness in religious education. It is interesting to note that there is little sympathy manifested by these essayists with any attempt to compel school boards to permit religious instruction. Nothing is to be gained in that way.

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